CONFIDENTIAL.] [No. 9 of 1909.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 27th February 1909.

CONTENTS.

PAGE.

I.—FOREIGN POLITICS.

The Transvaal Indians 227

II.—HOME ADMINISTRATION.

(a)—*Police*—

Mr. Mackarness, M.P., on the Indian Police ... 227
Search of the houses of innocent persons ... *ib.*
Action of the Magistrate of Chittagong questioned ... ... *ib.*
Ravages by jackals at Manikyahar, in thana Saktipur ... ... *ib.*
Punitive police along the Eastern Bengal State Railway ... ... *ib.*
The proposed punitive police between Sealdah and Barrackpore 228
Ibid ... ... *ib.*
Ibid ... ... *ib.*

(b)—*Working of the Courts*—

Release of Kabulis who were accused of a murder at the Calcutta Maidan 228

(c)—*Jails*—

Nil.

(d)—*Education*—

Sanskrit examination in Bengal stands in need of reform 228
Dr. Ashutosh Mukerjee as the President of the Board of Sanskrit Examination and Dr. Satish Chandra Vidyabhusan as Principal of the Sanskrit College ... ... *ib.*
Wanted a Supplementary examination for M.A.'s and B.L.'s 229
Endeavours to drive away Urdu and Bengali from the Punjab and Bengal, respectively ... *ib.*
The ensuing Entrance examination at Dacca ... 230

(e)—*Local Self-Government and Municipal Administration*—

Cholera and small-pox at Purulia 230
Small-pox and vaccination in Calcutta ... ... *ib.*
Water-logged condition of a large area in the Bankura district... ... ... *ib.*

PAGE.

(f)—*Questions affecting the land*—

Survey and settlement work in Midnapore ... 230

(g)—*Railways and Communications, including Canals and Irrigation*—

Collision of the mail-steamer *Deju* with a boat near Madangunge 231
Female booking-clerks at the Howrah Railway Station ... ... *ib.*
Lady booking-clerks and third class passengers at the Howrah station ... ... *ib.*
Complaints against the female booking-clerks at the Howrah station 232
Ibid ... ... *ib.*

(h)—*General*—

The Reforms Scheme 232
The Reforms Scheme ... ... *ib.*
The Musalmans and the joint electorates ... 233
The Aga Khan's views on the Reforms Scheme ... *ib.*
The memorial of the all-India Moslem League to the Viceroy ... ... *ib.*
Reforms Scheme and the Muhammadans ... 234
The Reforms Scheme and the Muhammadans ... 235
Bepin Chandra Pal on the Indian Reforms ... 236
Rumoured purchase of the "Shah Bag" garden of the Nawab of Dacca by Government ... *ib.*
Ibid ... ... *ib.*
Ibid ... ... *ib.*
Government purchasing the Nawab of Dacca's garden 237
The coming budget ... ... *ib.*
Disposal of landlords' fee ... ... *ib.*
Scarcity of food-grain as caused by export ... *ib.*
Confiscation of the *Sandhya* Press ... ... *ib.*

III.—LEGISLATION.

The Assam Labour Act should be repealed ... 238

IV.—NATIVE STATES.

Nil.

PAGE.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

The prevailing famine in the country 238

VI.—MISCELLANEOUS.

The Alipur Court tragedy 238
The murder of Babu Ashutosh Biswas at Alipur ... 239
Murder of Babu Ashutosh Biswas ... ... ib.
The Alipur Court murder ... ... ib.
The late Babu Ashutosh Biswas ... ... ib.
Anarchism in India 240
The mistaken path in Indian politics ... ... ib.
Trial of the homicide Anarchist 241
How to suppress anarchism in Bengal ... ... ib.
How to suppress nihilism ... ... ib.
Anarchy and its origin ... ... ib.
Criticism of Sir Lee-Warner's past services ... 242
The *Bakr-Id* riots ... ... ib.
Boycott of foreign sugar ... ... ib.
The *swadeshi* ... ... ib.
Distress and unrest ... ... ib.
The awakening of the East... ... ... ib.
Principal Wann on "The signs of the times" ... 243
Principal Wann's speech ... ... ib.
The Poona Temperance Committee ... ... ib.
Administration of justice in England and India compared ... ... ib.
Nawab Saiyed Hossein Bilgrami on the Eurasian community ... ... ib.
The Madras Congress 244
Sir John Hewett's kindness to an Indian woman... ib.
The smuggling of arms ... ... ib.

URIYA PAPERS.

Babu Balmakunda Kanungo congratulated ... 244
Bestowal of titles on two distinguished persons in Orissa approved ... ... ib.

PAGE.

URIYA PAPERS—*concluded.*

Price of rice rising in Balasore 245
The domiciled Bengalis in Orissa need a Conference of their own ... ... ib.
A proposed scholarship to encourage Engineering studies among the Uriyas... ... ... ib.
The way the coming Reforms are to be worked out ib.
Defects in the Criminal Law Amendment Act ... ib.
The Calcutta *Englishman* on the coming Reforms... ib.
A fire in Jajpur... ... ... ib.
The diet in the Leper Asylum, Puri ... ... ib.
The coming Reforms ... ... ib.
A gang of dacoits in Puri ... ... ib.
Famished Mahrattas in Goomsar ... ... ib.
Fire in Kanika ... ... ib.
A great fire in Puri 246
The dead body of an Englishman found floating on the Chilka ... ... ib.
Want of carts at Bhubaneswar causing great inconvenience to passengers ... ... ib.
A man-eater roaming in Bhubaneswar... ... ib.
Reception of the Bamra Chief by his people ... ib.
The necessity of a bridge in Barua, in Jajpur ... ib.
The latrine-rate a cause of uneasiness in Kendrapara ... ... ib.
The price of rice in Kanika ... ... ib.
The price of rice in Balasore ... ... ib.
Price of rice in Bhadrak ... ... ib.
Accidents ... ... ib.
Public health in Bamra ... ... ib.
A gracious order of His Majesty the King-Emperor appreciated 247
The nine deported gentlemen of Bengal ... ib.
The New Year's Honour's List ... ... ib.
The Viceroy and the Secretary of State for India thanked ... ... ib.
Price of rice in Cuttack ... ... ib.
Price of rice in Puri ... ... ib.
Many persons killed by tigers in Balarampur ... ib.
The Indian National Congress and Sir Arthur Lawley ... ... ib.
The National Medical College at Calcutta ... ib.

I.—Foreign Politics.

The Transvaal Indians.

In noticing the recent punishment of the Indians for entering the Transvaal, the *Bharat Mitra* [Calcutta] of the 20th February regrets that no arrangement should have been made for a fair treatment of the Indians in the Transvaal, even while it is under the British rule. Bharat Mitra, Feb. 20th, 1909.

II.—Home Administration.

(a)—*Police.*

Mr. Mackarness, M.P., on the Indian Police.

2. The *Samay* [Calcutta] of the 19th February, in an article headed "Is this the result of the Police Commission?", refers to some extracts appearing in the *India* newspaper of England from an article written by Mr. Mackarness, M.P., in the *Morning Leader*, in which the gentleman criticises the procedure followed for some time past in India in inflicting punishments of various sorts on the people merely on the report of the police, who as a class are most unreliable, as is evident from the report of the Police Commission that met a few years ago under the presidency of Sir Andrew Fraser. In the opinion of the gentleman, formerly offences for which people are now hauled up by the police would not have been considered as any offences at all, and it does not at all seem proper that people should now be punished without trial or with a trial without jury or witness simply because of the faith reposed in police reports. Samay, Feb. 19th, 1909.

The paper says it will be a good thing if now the Government kindly consider the matter.

Search of the houses of innocent persons.

3. The *Bharat Mitra* [Calcutta] of the 20th February observes that the search of the houses of such respectable, influential and at the same time innocent persons as Babu Barada Kant Sarkar, Zamindar of Binodepur, Magura district, on receipt of mere annonymous letters implicating them in some sort of crime, has produced a great commotion among the public, and regrets that Government should not be in the mood to take notice of the same. Bharat Mitra, Feb. 20th, 1909.

Action of the Magistrate of Chittagong questioned.

4. Referring to the order of the Magistrate prohibiting the *swadeshi* volunteers from offering their help to the pilgrims to Sitakund, in Chittagong, on the occasion of the last *Sivaratri*, the *Bharat Mitra* [Calcutta] of the 20th February asks if the Magistrate regards even the giving of assistance by the volunteers as seditious. Bharat Mitra, Feb. 20th, 1909.

Ravages by jackals at Manikyahar, in thana Saktipur.

5. The *Nayak* [Calcutta] of the 20th February refers to the gradual increase in the ravages made by jackals in the village of Manikyahar, in thana Saktipur. The paper cites a case of a child of two years being taken away and killed by jackals. The number of jackals at the place has greatly increased, and people are often bitten by mad jackals, which is the cause of an enormous number of deaths from hydrophobia at the place. Government had last year sent a boy suffering from the disease to Kasauli for treatment at its own expense, and he was cured there. The writer requests the Government to send *Shikaris* to kill the jackals. Nayak, Feb. 20th, 1909.

Punitive police along the Eastern Bengal State Railway.

6. Referring to the quartering of punitive police forces at various places along the Eastern Bengal State Railway, from the Chitpur Canal to Barrackpore, the *Nayak* [Calcutta] of the 23rd February says that most of the people are not unwillling to meet the expenses of the force, but it is apprehended that most of the people will not be able to suffer the oppression of the police while gathering the tax. The remedy will be more painful than the disease itself, Most of the troubles can be averted, says the paper, if only the authorities be a little cautious. Nayak, Feb. 23rd, 1909.

DAILY HITAVADI, Feb. 23rd, 1909.

The proposed punitive police between Sealdah and Barrackpore.

7. Referring to the same question a correspondent of the *Daily Hitavadi* [Calcutta] of the 23rd February says:—

Why should the people be held responsible for the worthlessness of the police? The villages, moreover, are full of mills where strange people from various places work. It is extremely unwise to hold the inhabitants responsible for the remissness of the police.

SANJIVANI, Feb. 18th, 1909.

Ibid.

The *Sanjivani* [Calcutta] of the 18th February expresses the same views on the subject.

HOWRAH HITAISHI, Feb. 20th, 1909.

Ibid.

The *Howrah Hitaishi* [Howrah] of the 20th February also condemns the proposal on similar grounds.

(b)—*Working of the Courts.*

NAYAK, Feb. 17th, 1909.

Release of Kabulis who were accused of a murder at the Calcutta Maidan.

8. The *Nayak* [Calcutta] of the 17th February remarks thus on the order passed by Mr. Thornhill, the Chief Presidency Magistrate of Calcutta, releasing the four Kabulis who were accused of murdering a fellow-countryman on the Calcutta maidan, on the 25th January last, on the statement of Babu Tarak Nath Sadhu to the effect that the police had arrested the men on good grounds, but that subsequently the relatives of the accused men having allied themselves with those of the deceased man, it would be impossible to procure sufficient evidence for convicting the accused persons, and that it was therefore the intention of the police not to proceed with the case:—

The whole affair appears to be a mystery. Persons accused of murder are seldom released in this manner, and God only knows the secret meaning of such an action. But judging from the procedure, it is not unreasonable to suppose that the police have released the Kabulis finding them hard nuts to crack.

(d)—*Education.*

SHIKSHA, Feb. 11th, 1909.

Sanskrit examination in Bengal stands in need of reform.

9. Refering to the Sanskrit Title and other examinations held in Bengal the *Shiksha* [Bankipore] of the 11th February says that although the Bengal Government spends more than any other Government for the encouragement Sanskrit learning, the progress is not proportionate to the cost for the simple reason that only traditional methods are followed in its study. The Bihar Sanskrit Sanjivan is also in an unsatisfactory condition on account of certain anomalies in the rules for holding the various examinations. The Journal asks if efforts will be made to reform it.

EDUCATION GAZETTE, Feb. 19th, 1909.

Dr. Ashutosh Mukerjee as the President of the Board of Sanskrit Examination and Dr Satish Chandra Vidyabhusan as Principal of the Sanskrit College.

10. Referring to a petition addressed to Sir Andrew Fraser by the "Bharat Dharma Mandal" protesting against the appointment of Dr. Ashutosh Mukerjee as President of the newly constituted Board of Sanskrit Examiners, and that of Mahamahopadhyaya Dr Satish Chandra Vidyabhusan as Principal of the Sanskrit College, and preferring the Director of Public Instruction for the former post, on the ground that the appointments have produced consternation and a fear of evil among the learned men and orthodox Hindus of the country, a correspondent of the *Education Gazette* [Chinsura] of the 19th February writes:—

Why should such consternation prevail, and why should such hatred and enmity be breathed in the name of a "Dharma" Mandal? Such applications would have been proper for the assembly, if it had been an assembly of lawyers.

We do not hold that there is not a single Hindu born in India who is fit for the Presidentship of the Board of Examiners. We are not in favour of the remarriage of the widowed daughters of people like Dr. Ashutosh by which they

may be turned out of their own societies. But Dr. Asutosh is an Indian, he is our countryman, and he will be always with us in our joys, sorrows and hopes more than any man of any other country may be expected to be. Dr. Mukerji being the President of the Bidagdha Janani Sabha of Nadia, and being an Inspector of the Tagore Sanskrit College at Mulajore, does not command the confidence of the Dharma Mandal, as an uninterested man would have done. Such thoughts should not have occurred to the members of the assembly. We have never had any suspicion whatever that there will be any partiality in the award of marks to the candidates at the examinations. Is it not a degradation even to think that Dr. Mukerji will be mean enough to influence the Examiners to pass the boys of the institutions under his supervision, even if they fail to attain the required standard?

Why should not the pandits send their pupils to be examined by the Board under the presidency of Dr. Mukerjee? Those who have hitherto been doing so, will do so in future. There are at present many pandits like Mahamahopadhyaya Rakhal Das Nayaratna, Kailas Chandra Siromani, Chandrakanta Tarkalankar, and Kalibar Vedantabagis who were never examined by any Board, but who by their own exertions have become worthy of the titles conferred by their teachers. On the other hand, there are many titular pandits who do not at all deserve any distinction. It is certain that as a result of the examination by the Board, wholly illiterate title-holders will disappear.

The Dharma Mahamandal has again been troubled with the thought as to how Dr. Satis Chandra who is an "Acharya Brahmin" can sit on the chair once occupied by the late Prasanna Kumar Sarvadhikari who was only a Kayastha, and by Professor Cowell who was an Englishman. In ancient India the status of the Gaekwar, who was a milkman by caste, of the Holkar who was a Dhangar by caste, and of the Scindia who was a Kahar by caste, was raised under a Brahman King of Poona; and is it not good that in modern India the time of honouring the meritorious should again return? Why should the Dharma Mandal be so eager to take part in the quarrels among the Indians? No doubt, better men could be found for the post; but let the Government have the duties of those posts performed by those two gentlemen, if they are capable. There is no harm if the Government fills in a manner it thinks best posts for which abler men are available.

British rule in India is a foreign rule, and yet the rulers are possessed of foresight, mildness and ability to keep the peace. They do not put any obstacle to the study of any religion or to the spread of education. Make use of the opportunity of the present rule to improve yourselves.

The Government has made arrangements for the Board of Examination, prizes and scholarships, and you should gratefully taste its fruits. The appointment of officers may sometimes be good, and sometimes mistakes may be committed in filling the posts; but you should not trouble your heads about those matters. There is no need of discussing matters which you should not meddle in. You should not bear personal grudge against any person. Such an action is against the principle of religion.

In conclusion, I must advise the Dharma Mandal to think about more important topics, such as devising methods of improving the religious and moral training of the Hindus in India, and improving the condition of India by keeping intact the religion and unity of the people and by learning Western Science and Art. Personal attacks may be made in anonymous letters, and the Dharma Mandal should have nothing to do with them.

Wanted a Supplementary examination for M.A.'s and B.L.'s.

SANJIVANI, Feb. 18th, 1909.

11. The *Sanjivani* [Calcutta] of the 18th February says that the plucked M.A.'s and B.L.'s of the Calcutta University have applied for Supplementary examinations for themselves, in view of the enforcement of the new regulations from next year, and hopes that the authorities of the University will grant their prayer.

Endeavours to drive away Urdu and Bengali from the Punjab and Bengal, respectively.

SOLTAN, Feb. 19th, 1909.

12. Referring to the endeavours to substitute the Gurmukhi language for the Urdu in the Punjab, and the endeavours to teach Urdu to the Musalmans of Bengal, the *Soltan* [Calcutta] of the 19th February says that God only knows what mystery lies at the root of such endeavours to drive away Urdu and Bengali from their respective homes, the Punjab and Bengal.

HOWRAH HITAISHI, Feb. 20th, 1909.

The ensuing Entrance examination at Dacca.

13. The *Howrah Hitaishi* [Howrah] of the 20th February notices the representation made to the authorities of the Calcutta University by the candidates from Dacca for the ensuing Entrance examination against the proposal to hold the examination on the Maidan where the new building for the Dacca College is being erected. The paper agrees with the memorialists in thinking that the proposal, if carried out, will entail great inconvenience on the examinees, and it therefore hopes that the University authorities will see their way to alter their decision.

(e)—*Local Self-Government and Municipal Administration.*

PURULIA DARPAN, Feb. 22nd, 1909.

Cholera and small-pox at Purulia.

14. The *Purulia Darpan* [Purulia] of the 22nd February writes:—

Purulia is now suffering from cholera and small-pox. Many people apprehend that a terrible epidemic will break out at Purulia.

Small-pox has been prevalent at the village of Dimdiha, in the district of Manbhum, continuously for the last two years, and many people have fallen victims to the fell disease. But no arrangement has been made to fight out the disease, and we humbly pray to the authorities to take proper steps to do so.

DAINIK CHANDRIKA, Feb. 22nd, 1909.

Small-pox and vaccination in Calcutta.

15. Referring to the violent outbreak of small-pox in Calcutta, and the arrangements made by the Municipality for vaccination, the *Dainik Chandrika* [Calcutta] of the 22nd February writes:—

A boy aged three years, residing at No. 1, Ramanath Mazumdar's Street, was taken to the Medical College Hospital and vaccinated on the 6th instant; but he was attacked with high fever on the very day, small-pox appearing simultaneously over his body. The poor boy subsequently died on the 13th instant.

The matter is a serious one, because uneducated as well as educated people, on hearing the report of the death of the boy from small-pox following upon vaccination, are thinking that the *serum* was to blame. It is their opinion that the boy would have been saved if he was not vaccinated, and therefore they are afraid of vaccinating their own children.

We request the Government to enquire as to who is to be held responsible for the mischief. Such reports when spread among illiterate people in much exaggerated forms are sure to produce great harm.

DAILY HITAVADI, Feb. 23rd, 1909.

Water-logged condition of a large area in the Bankura district.

16. A correspondent of the *Daily Hitavadi* [Calcutta] of the 23rd February invites the attention of His Honour the Lieutenant-Governor of Bengal to the miserable condition of the important village of Narainpur and its vicinity in Sonamukhi Thana, in the district of Bankura, caused by a large area remaining under water. During the rains the miseries of the inhabitants know no end. Thousands of cultivators have been obliged to suspend their work. The local authorities were appealed to, but no redress has been vouchsafed. The ruler of the Province is the last resource of the inhabitants, concludes the writer.

(f)—*Questions affecting the land.*

NIHAR, Feb. 16th, 1909.

Survey and settlement work in Midnapore.

17. The *Nihar* [Contai] of the 16th February quotes the prices of rice prevailing at Sadar towns and in the mufassal in the Midnapore district, and shows that rice sells at a much cheaper rate in the mufassal than in towns. By far the larger number of men inhabiting the district live in the mufassal, so, in calculating the rate of enhancement of rent, the average price prevailing in the mufassal ought to have been taken into account, instead of what prevails in Sadar towns, as has actually been done. In that case the rate of annas three per rupee could not have been adopted. It thus appears that the enhancement of annas three per rupee based on the price of the finest rice prevailing at towns has been unfair.

(g)—Railways and Communications, including Canals and Irrigation.

18. The *Dainik Chandrika* [Calcutta] of the 17th February says that on its way from Khulna to Narangunge on the 14th February last, the mail steamer *Deja* collided in the darkness of night with a boat near Madangunge, eventually drowning almost all the passengers in it, including several women and four children. It is said that there was no search-light in the steamer, and the calamity would have been averted if it had one while running at night. As the matter is a serious one, the paper requests that the Government of Eastern Bengal will look into it; and it will be glad if an investigation be made as to which of the parties was to blame.

Collision of the mail-steamer *Deja* with a boat near Madangunge.

DAINIK CHANDRIKA, Feb. 17th, 1909.

19. In noticing the memorial submitted to the Deputy Chairman, East Indian Railway Board, complaining against the alleged ill-treatment of railway passengers by female booking-clerks at the Howrah Railway Station, the *Howrah Hitaishi* [Howrah] of the 20th February writes:—

Female booking-clerks at the Howrah Railway Station.

HOWRAH HITAISHI, Feb. 20th, 1909.

There is no reason to doubt the truth of the allegations made in the memorial. It need hardly be said that the sex of the new booking-clerks almost always makes it impossible for aggrieved persons to obtain justice. Besides, third class passengers are generally helpless people, and do not dare to make any complaint against the female booking-clerks even if they (the passengers) happen to be cheated by them. We hope, therefore, that the East Indian Railway Board will appoint male Indian booking-clerks, and thus remove the inconvenience which passengers have at present to put up with.

20. In a leading article, the *Daily Hitavadi* [Calcutta] of the 20th February discusses the same question as follows:—

Lady booking-clerks and third class passengers at the Howrah station.

DAILY HITAVADI, Feb. 20th, 1909.

There was a time when the Agents of the East Indian Railway Company listened to the complaints of the travelling public appearing in the Vernacular Press against the servants of the Company. The *Hitavadi*, of all papers, enjoyed the confidence of those Agents, and one of them, Mr. Batchelor, acknowledged the services rendered by the late editor of the paper, Kavyabisharad, in a special manner.

But those days are gone. As a rule, no notice is now-a-days taken of the public complaints published in the *Hitavadi* or other native papers, either by the Agent to the East Indian Railway Company, or other high Railway officers, with the result that few aggrieved persons feel inclined to ventilate their grievances in the public press. The cases of high-handeness and ill-treatment of passengers by the Railway officers are therefore daily increasing, and the good name of the Company is being dragged into the mire.

We hear that Sir Frederick R. Upcott, K.C.V.O., Deputy Chairman of the Board of Directors of the East Indian Railway, has come to Calcutta to enquire into the working of the Railway. We, therefore, propose to offer a few remarks for his consideration.

The miserable plight of the third class passengers at the Howrah station demands our first consideration. Everybody knows to what harassment and trouble the poor third class passengers are put when they have to purchase their tickets for their journeys. Since the time of the strike of native employees of the railway two years ago, lady booking-clerks have been appointed to issue third class tickets at the Howrah station. It might be some consolation if these lady booking-clerks, though a source of serious trouble to the poor passengers, were at least advantageous to the Railway Company itself. But how far the Company has been a gainer will appear from the following considerations:—

(1) The number of lady booking-clerks for issuing third class tickets is three times the number of native clerks who used to do the same work before the strike. The highest pay of the native clerks was either Rs. 40 or Rs. 50, which is the initial pay of the lady booking-clerks.

(2) Two poddars have now been appointed on Rs. 40 per month, whose duty it is to test the coins received by the lady booking-clerks. But the native booking-clerks were held responsible for the coins they received as price for the tickets issued by them.

(3) The passengers having expressed dissatisfaction with the work of the lady booking clerks. A lady supervisor on Rs. 100 has been appointed. But there is no indication yet that the inconvenience of the passengers has been in the least removed after the appointment of the lady supervisor.

We know it to be a fact that if any aggrieved passenger happens to complain to the Station-master or other officer against the lady booking-clerks, no notice is taken; or, sometimes, the complainant himself is brought to trouble. We said at the time the lady booking-clerks were appointed that confusion would result, as the third class passengers were mostly ignorant of English and of English etiquette. If the Railway authorities are determined to provide for a few ladies, let them be employed in such work as may not bring them into collision with ill-educated, illiterate passengers. But the pity is that the authorities did not listen to this legitimate suggestion of ours.

That the purchase of third class tickets at the Howrah station is attended with trouble and harassment, appears also from the fact that the number of "through" tickets issued at Howrah is considerably less than before, and that this number has increased at the branch booking offices in Calcutta. We hope that Sir Fredrick Upcott will earn the gratitude of the third class passengers by removing the causes of their complaints.

BHARAT MITRA, Feb. 20th, 1909.

Complaints against the female booking-clerks at the Howrah station.

21. In noticing the complaints made to the East Indian Railway Company against the carelessness and incivility of the female booking-clerks at the Howrah station, the *Bharat Mitra* [Calcutta] of the 20th February remarks that the passengers will be highly gratified if their complaints are duly attended to by the Company.

HINDI BANGAVASI, Feb. 22nd, 1909.

Ibid.

The *Hindi Bangavasi* [Calcutta] of the 22nd February also notices the above complaints and hopes they will receive an early consideration of the East Indian Railway Company.

(h)—General.

ALPANCH, Feb. 16th, 1909.

The Reforms Scheme.

22. The *Alpanch* [Bankipore] of the 16th February has the following observation on the Reform Scheme:—

The present scheme of the Indian Reforms gives a just cause to the Muhammadans to apprehend danger, because they form the minority as compared with the vast population of the Hindus. Lord Morley's efforts to do away with the religious differences between the two communities seems to be an impossible task. Educational freedom, religion, and then national unity: these are incompatible things. The experiment of local self-government has amply testified to this fact. The ignorance and sluggishness of the Musalmans, their want of national sympathy and their endeavours to strive for worldly progress at the sacrifice of their religion have been prejudicial to their own interests. To-day, if the Musalmans, disregarding their religious differences, help the growth of unity among them and strengthen themselves by keeping aloof from the Hindus, they can have no danger of any loss to them in future. Verily, this is the right path for them. As long as they will rely on the Hindus for help, they will have to suffer loss.

SANJIVANI, Feb. 18th, 1909.

The Reforms Scheme.

23. The *Sanjivani* [Calcutta] of the 18th February says that if the proposed reforms are carried out, an era of progress and prosperity is expected to dawn on India. But, as in all good undertakings, all sorts of difficulties are besetting the question. As for the Musalmans who have now hurried to the front to take a bumper share of the benefits to be conferred, where were they at the time of the struggle for them? No one, however, objects to the taking of a share by the Musalmans. What is feared is lest a quarrel should arise over

the question as to how much the Hindus should take and how much the Musalmans, and at last spoil the whole thing.

24. In an article headed "Hindus and Musalmans," the *Darus Sultanat* [Calcutta] of the 19th February has the following:— DARUS SULTANAT, Feb. 19th, 1909.

The Musalmans and the joint electorates.

It is not a sound policy to base the principle of representation on mere numerical strength of the people. It is not possible to judge the political importance of a community by its number. The figures for the Hindu population shown in the census are simply incredible. A large number of them, viz., the Chamar, Dusad, Pasi, Koeri, Nut, etc., who have been classed as such in the census have nothing in common with the four classes of the Hindus proper and with whom they are as alien as a Musalman or a Christian. It would be a total want of common sense to regard the real Hindus as representatives of the so-called Hindus whom they have ostracised from their community.

The so-called two sections of the Musalmans, on the other hand, have in reality no difference, social or political; they differ merely in their modes of religious practices, but have no divergence in the essential points of their religion. They stand shoulder to shoulder in defending their social and political rights, and there is no bar to intermarriages between them. Their differences, therefore, cannot be likened to those between the real and the so-called Hindus. The Musalmans abound not only in India but almost in all the countries on the face of the globe, and their political importance is recognised everywhere.

To give predominance to the Hindus on the nominal strength of their population, is surely, therefore, a dangerous undertaking. The lower classes of the Hindus, who will be represented by the higher classes, will never find it possible to rise from the degraded state in which they now live. Further, want of a sufficient balance between the Hindus and the Muhammadans will frequently give rise to differences between the two parties. The representation based on number will also spell downfall to many other communities in India who are in the minority. In order, therefore, to keep the machinery of the Government in working order, it is essential to guard against the predominance of any one community over the rest.

25. Referring to the opinion expressed by His Highness the Aga Khan on the Reforms Scheme to a *Times* reporter, the *Hitavadi* [Calcutta] of the 19th February says:— HITAVADI, Feb. 19th, 1909.

The Aga Khan's views on the Reforms Scheme.

The Aga Khan's views have not surprised us. He has simply echoed the cry raised by his co-religionists. The interests of Hindus and Musalmans in India are admitted to be identical. It is not clear why, in spite of this, it should be impossible for them to unite and form a great nation. If in future such a united Indian nation should prove impossible, it would be so owing to the blindness and narrowness of leaders like the Aga Khan. He says that there ought to be two native advisers to the Viceroy, one Hindu and the other Musalman. We do not see what would be the advantage of such an arrangement, if neither of them finds a place on the Executive Council.

26. Referring to the memorial submitted to the Viceroy by the All-India Moslem League claiming special consideration for the Musalmans in the proposed Reforms Scheme, the *Hitavadi* [Calcutta] of the 19th February writes:— HITAVADI, Feb. 19th, 1909.

The memorial of the All-India Moslem League to the Viceroy.

The more we discuss the arguments urged by the memorialists, the more are we amazed at their shallowness. If, as they admit, religious differences have nothing to do with the political opinions of the representatives of the people, how is it then that so much is being made of the plea of separate representation for the Muhammadans? If the Musalmans have not taken as prominent a part in politics as Hindus, it is because the former are less advanced in education than the latter. It does not follow, however, that there should be on that account any grave difference of opinion between the two communities in political matters. The differences between them are certainly not so great as to preclude a Hindu doing any service to the

Musalmans, or *vice versa*, in the making of laws or in the work of administration. Such being the situation, if both communities directed their attention to seeing that the best men were returned, they would secure the greatest advantage for both. But the League refuses to be convinced of this simple fact.

To say that the Musalmans are the gate-keepers of India, that they are a fighting race and that they are loyal to the rulers, and that, therefore, they deserve special treatment, is to expose oneself to ridicule. If the authorities were prepared to grant administrative reforms as a reward for loyalty and fighting qualities, then the Sikhs, the Gurkhas, the Rajputs and others would have deserved the greatest share of them. Because the frontier provinces contain the greatest number of Muhammadan inhabitants, therefore the Musalmans of the whole of India should receive preferential treatment! What a nice argument this must be. Are the Indian Muhammadans to be honoured for the same reason as induces the rulers to pay an annual tribute to the Amir of Afghanisthan? We do not think so. All subjects of the King are equally entitled to his favours. If the Musalmans are to receive the special favours of the rulers, why should the Parsis, the Jains, the Sikhs and others be deprived of them? The Musalmans have kept aloof from all political agitation; it is the Hindus who have, by their education, brought the new spirit into the country, as a result of which the Reform proposals have been inaugurated. The Moslem League now steps forward and claims the lion's share of the advantages.

All thoughtful men, including Nawab Saiyid Muhammad, agree in saying that the arguments of the Moslem League have nothing substantial in them. They are of opinion that a mixed representation would be for the country's best interests.

The Musalman leaders, while laughing at the idea that the Hindus should represent the Muhammadans and *vice versa*, have failed to cite even a single instance where a Hindu representative stood against Muhammadan interests, and where a Muhammadan representative stood against Hindu interests. We know it to be a fact that in spite of all that Mr. Amir Ali and his associates may say, among educated and respectable Muhammadans, many do not entertain narrow views such as they entertain. These gentlemen are of opinion that class representation is extremely mischievous. Many fair-minded Englishmen also hold the same view. But the *Englishman* is singing a different tune, and has commenced operations in conjunction with Mr. Amir Ali and his associates with an object which it is needless to describe. But Government should not listen to the interested cries of evil-minded Englishmen. If a plebiscite of distinguished Musalmans be taken, we make bold to say that most of them would support mixed representation. In Europe, in America, in Turkey, in Japan, nowhere is there class representation. If Government decides in favour of mixed representation, then in the brief space of two years all opposition will vanish, and the opponents of to-day will be the formost in praising it.

27. The *Soltan* [Calcutta] of the 19th February writes:—

SOLTAN, Feb. 19th, 1909.

Reforms Scheme and the Muhammadans.

The Secretary of State for India has not taken any special notice of the interests of the Muhammadans in his proposals for the reform of the administration of India. He has greatly shown his eagerness to win over those classes who make a bustle in political agitation. We have said a hundred times that this world is the worshipper of the strong and destroyer of the weak. The Musalmans have not yet learnt to conduct political agitation openly; they have not yet been bold enough to give up the principle of licking the feet of and flattering others, and to independently express the feelings and pains of their hearts. Even now many educated Musalmans get headache and heart-disease when they hear the name of politics, and they consider it a ravenous beast or an indefinable god or evil spirit. Where is the place to deposit our sorrows that the descendants of those who had only lately ruled the vast lands of India extending from the Suleiman range on the West to Burma on the East, and from the Himalayas on the North to Cape Comorin on the south, owing to the force of whose mighty rule and power India was kept trembling for eight hundred years, as the examples of whose highest civilisation there are the Taj Mahal at Agra, the Fort at Allahabad, the Juma Masjid, the Dewan-i-Am, the Dewan-i-Khas, the Kutub Minar and the Tomb of Humayun at Delhi, the Salimar Garden at Lahore, the Adina at Pandua, the Golden Mosque at Gaur, and numerous other

imperishable deeds, whose store of literature even now contains thousands of precious books on Politics, Sociology, Religion, Ethics, Philosophy and Physics, who had counted among their forefathers great heroes like Mahmud Gaznavi, Sahab Uddin Ghori, Emperor Baber, Ahmadshah Abdali, Aurangzeb, Abdur Rajat Lari, the Commander-in-Chief at Golkonda, Sher Afghan, Bukktyar Khiliji, the Conqueror of Bengal, Alauddin Khiliji, the Conqueror of the Deccan, Haider, the King of Mysore who was the greatest of all heroes, and his son Tipu Sultan who was a jewel among the heroes, and others, that such men should faint at the bare name of politics? How will this pain be endurable?

O, you Musalmans who taint the whole race, if you wish, even now, to save the existence of Islamism and the Musalmans in India, and if you wish, even now, to get your political rights from the benign Government, then lose no time in loudly bringing your claims and rights to the ears of the Government officials by convening meetings at various places. Give Lord Morley an opportunity to understand that we shall not be satisfied without taking our proper share in political rights. He has arranged for taking only five members into the Imperial Legislative Council; and we must vehemently protest against it. If what Lord Minto had proposed was carried out, then at least eight or ten Musalmans would have got seats in the Imperial Legislative Council; and we are unable to understand why Lord Morley has passed into law the proposals which are the outcome of his own imagination, after vetoing the proposals of Lord Minto. We are not at all prepared to accept those proposals of his. Why should he have such a strong objection to the formation of separate electoral bodies for the Musalmans? Musalmans are totally absent from District and Local Boards and Municipalities in many districts; and even if there are one or two such men, they are totally negligible. When we take the zamindars too into account, the number of Hindus is so large that Musalmans are almost nowhere. Under these circumstances where is the facility for their electing Musalman representatives, unless separate electoral bodies are formed for the Musalmans? We wish to get equal rights with the Hindus in the Provincial and Imperial Councils; and unless we get that the interests pertaining to our race will not be saved. From the disposition shown by Lord Morley when replying to the petition of the Musalman leaders now living in England, headed by the Hon'ble Mr. Syed Amir Ali, we do not think that he will make any substantial change in his proposals. At this juncture the Musalmans ought to express their own intentions by calling thousands of meetings. We say to our Musalman brethren of Bengal: "Act again, now, in the manner in which you gave up food and sleep, in order to express your loyal grief at the departure of Sir B. Fuller. Have you not understood yet what a critical time has come now? We are prepared to make a bustle in worthless acts, but we are totally inactive at the time of real work."

28. The *Basumati* [Calcutta] 20th February writes:— BASUMATI, Feb. 20th, 1909.

The Reforms Scheme and the Muhammadans.

It was in an evil moment that the notorious Lieutenant-Governor, Sir Bampfylde Fuller, called the Musalmans his favourite wife, and that the Nawab Salimulla of Dacca was induced to support the Partition of Bengal. Since that time the *Englishman* and other Anglo-Indian papers have praised everything done by the Musalmans, and condemned the Hindus, their object being to excite a feeling of enmity between the two communities. The result has been that the new Reform proposals have failed to satisfy the Musalman demands. Too much indulgence has spoiled the Musalman who styles Lord Morley's Reform Scheme a Dead Sea fruit, and demands what he regards as a delicious fruit. The *Englishman* of course supports his demand, and extols Musalman loyalty. Not even Mr. Clarke's counsel at the High Court could have supported the Muhammadan lawlessness in Eastern Bengal that was instigated by some thoughtless officials, with such unheard-of logic. The verdict of history is that it was with the aid of the Sikh soldiers that the English were able to extinguish the flames of the Mutiny. But an idiotic paper like the *Englishman* can hardly appreciate the value of historical accuracy. Again, the the *Englishman's* statement that the Kaysthas are aspiring to be Brahmans is not only precious, but original. However that may be, Lord Morley has struck at the root of Indian nationality by providing for separate election for

Musalmans. The Musalmans are now solely occupied with rights for themselves, and have altogether lost sight of nationality, and the *Englishman* praises them for their generosity. The evident object of the *Englishman* is to stir up enmity, which when accomplished will unquestionably deprive the reforms of all value. The second grievance of the Musalmans, according to the *Englishman*, is about the appointment of an Indian member to the Viceroy's Executive Council. But Lord Morley never proposed to deprive the Musalmans of their right; but on the contrary he showed an excess of favour towards them. But the *Englishman* would sow the seed of the poison tree by shutting out the Hindu from the Viceroy's Council, and substituting a Musalman in his place. What the effect of such an arrangement may be, can easily be imagined. Now that the different nationalities of India are trying to coalesce and form a united nation, this being the inevitable effect of the English education and administration, a schism in their ranks would effectually retard such result. The *Englishman* may say what it likes, but that the leading Musalmans should allow themselves to be duped by it is a grave misfortune. Unity between Hindus and Musalmans is, at the present moment, of even greater moment than the right of electing members for the Legislative Councils.

BHARAT MITRA, Feb. 20th 1909.

Bepin Chandra Pal on the Indian Reforms.

29. The *Bharat Mitra* [Calcutta] of the 20th February supports the speech of Babu Bepin Chandra Pal, in which he described Lord Morley's Reforms as "political-lollipops" which are not to satisfy the Indians, and says that if it had been possible to carry out the reforms in India in a single day as they have done in Turkey, there would not be a single person in this country who would be at variance with the English. But as this is not possible, says the paper, we ought to content ourselves with what little power the English have been pleased to confer upon us taking it to be a stepping-stone to increased power in future.

BANKURA DARPAN, Feb. 16th, 1909.

Rumoured purchase of the "Shah Bag" garden of the Nawab of Dacca by Government.

30. Referring to a report published in the *Amrita Bazar Patrika* that the Government is going to buy the "Shah Bag" garden belonging to the Nawab of Dacca for twelve lakhs of rupees to enable the Nawab to clear off his debts, the *Bankura Darpan* (Bankura) of the 16th February writes:—

We cannot bring ourselves to believe the report. How is it possible for the Government to spend such a heavy sum without careful deliberation? If the Government requires the garden, it may acquire it under the Land Acquisition Act; and, on the other hand, if the Nawab be under the necessity of selling it, he may do so to the highest bidder at a public auction. But why should the Government pay a heavy amount simply to clear up the Nawab's debts?

SOLTAN, Feb. 19th, 1909.

31. Referring to the above rumour, the *Soltan* [Calcutta] of the 19th February writes:—

Ibid

The benign Government had promised to lend fourteen lakhs of rupees to the Nawab to clear up his debts; but it is now said that the Government is not prepared to do so. Therefore the Nawab has fallen under the necessity of selling his celebrated and beautiful garden, which is second to none in Bengal, covering an area of about three hundred bighas of land. The Musalmans are grieved to hear the report. Many ancient Musalman zamindars have been ruined by debts incurred from foreigners, and every one will be grieved to hear of the miserable condition of the estate of the Nawab of Dacca, the only object of honour and hope of the Musalmans of Bengal, at the hands of the same demon of debt. Oh God! you should give strength to the Musalmans to enable them to retain the remainder of their properties. You should give the Musalmans the idea of establishing National Banks to relieve themselves from the hands of foreign creditors!

BASUMATI, Feb. 20th, 1909.

32. Referring to the above, the *Basumati* [Calcutta] of the 20th February writes:—

Ibid

No doubt, the "Shah Bag" contains three hundred bighas of land, but it is surely not worth twelve lakhs of rupees. Government is going to purchase the garden to clear up the debts of the Nawab. We have no objection against the Nawab being relieved of his debts, but there is no reason why the Government should waste public money to help any particular individual.

Government purchasing the Nawab of Dacca's garden.

33. Referring to the proposal of the Government of Eastern Bengal and Assam to purchase the garden of Nawab Sir Salimulla Bahadur at Dacca for twelve lakhs of rupees, the *Bir Bharat* [Calcutta] of the 21st February thinks that, as the price offered for the garden is too high, Government may have aimed at helping the Nawab to liquidate his debt, and rejoices at the generosity of the Government if it (the paper) has hit the right mark, but says that public money should not be expended so lavishly.

BIR BHARAT, Feb. 21st, 1909.

The coming budget.

34. The *Bitavadi* [Calcutta] of the 19th February, while apprehending that in the coming budget great retrenchment will be made in the Education, Sanitary and some other Departments, excepting of course the Military, Railway and Police Departments, recommends that Government should not forget the poor clerks who are a hard-working lot, and are in great straits owing to the high prices of food-grains.

BITAVADI, Feb. 19th, 1909.

Disposal of landlords' fee.

35. The *Prasun* [Katwa] of the 19th February refers to the fact that when ryots part with or give kabuliat for their rights in lands, the documents are not registered unless a fee is deposited in the Collectorate for the landlord. The landlords prefer not to draw the amount, because the necessary cost of the process leaves no residue of the money to be drawn; and after three years the money is forfeited to Government. Some time ago a member of the Bengal Legislative Council suggested that the money thus accumulated ought to be spent in works of public utility. The paper supports the demand made by Babu Nimanath Dhur in the columns of the *Education Gazette* that a part of the money should be spent in relieving the people of Hooghly from water-scarcity. The paper also requests the authorities to establish Agricultural Banks in all the subdivisions of each district, out of the money accumulated from the landlords' fee. The authorities of such Banks will save the farmers from extortion at the hands of money-lenders, and at the same time they will be able to excavate tanks and establish model farms out of the money received as interest. The paper expects that the Government will not ignore its suggestions.

PRASUN, Jan. 19th, 1909.

Scarcity of food-grain as caused by export.

36. The "Annarakshini Sabha," writes the *Bangavasi* [Calcutta] of the 20th February, has decided that the chronic scarcity of food-grains in India has been brought about by export. For instance, the quantity of wheat that is produced in India is more than enough to supply the want of both this country and Great Britain, and the same thing can be said of other sorts of food-grains also, such as rice, pulses, etc. But what is produced in India is not sufficient enough to supply the want of all Europe, and this want will not be adequately supplied even if India produces twice the quantity that it does now. Anglo-Indian newspapers also admit this. They say that European merchants were so long loath to take Indian wheat on account of its being sold in a moist state. But arrangements are now being made to make it dry before sale. Besides this, the Pusa Agricultural College has supplied samples of ten kinds of excellent wheat, and this has evoked a chorus of exultation from European merchants. There is, therefore, the prospect of the export of wheat from India greatly increasing before long. As for free-trade, Englishmen themselves are not unanimous as regards its utility. It is, therefore, strange that the principles of free-trade should be rigorously enforced in India. England may take food grains from India, but to allow other countries to partake of them before the wants of India itself are adequately supplied is wrong morally as well as politically. It is high time that the attention of the Government should be directed to the matter, and a Commission should be appointed to enquire into it. No time should be lost in making arrangements for allowing the exportation of only the surplus food-grains produced in the country after its own wants have been adequately supplied.

BANGAVASI, Feb. 20th, 1909.

Confiscation of the *Sandhya* Press.

37. Referring to the fact that the police are going to take away the *Sandhya* Press, the *Nayak* [Calcutta] of the 23rd February says that the Lieutenant-Governor could not see his way to return the press, or at least the English portion of it, to its proprietor Bihari Babu. Sir Edward Baker has

NAYAK, Feb. 23rd, 1909.

not, in the opinion of the paper, acted wisely in the matter. Mr. Thornhill was willing to return the English portion of the press to the proprietor if only the law had permitted him to do so, and there could be no harm in His Honour's showing at least this favour to the proprietor.

III.—Legislation.

Basumati, Feb. 20th, 1909.

The Assam Labour Act should be repealed.

38. Referring to the punishment of nine months' rigorous imprisonment meted out to one Saikh Darbari, a cooly-recruiter of Budge-Budge, by the Magistrate of Alipur, for attempting to sell a Marwari boy aged sixteen at a cooly depôt, and afterwards of robbing him his ornaments, the *Basumati* [Calcutta] of the 20th February writes:—

Who can count the number of simple and ignorant people who have been turned into slaves at tea-gardens through the instrumentality of the Shaikh? The method itself, that is the cause of the sale of human beings, is to be blamed. The evil will not disappear unless the Assam Labour Act is repealed.

V.—Prospects of the Crops and Condition of the People.

Hindi Bangavasi, Feb. 22nd, 1909.

The prevailing famine in the country.

39. In giving the statistics of those employed on relief works in Bengal and the United Provinces, the *Hindi Bangavasi* [Calcutta] of the 22nd February observes that those who have taken a wrong view of the situation are of opinion that the rise in the price of the food-stuffs has not seriously affected the ordinary people, but that it is only the middle class that is clamouring against it. So far as we remember, the above expression which is now being echoed by many people in the country, emanated first from the Government officials. The absurdity of holding such a view of the serious situation will be apparent by casting a mere glance at the real state of affairs and ascertaining whether or not the persons on relief actually belong to the labouring classes. Have persons like those who have delivered their speeches in the Legislative Council ever gone to work in the famine relief works? It is one of the peculiar traits of our respectable countrymen that they would prefer death to revealing their misery. What is the cause of the daily increase in the country in the number of heinous crimes, like theft, dacoity, etc? Is not want of food the chief incentive to such crimes? This is not only my conviction, but that of many political economists in England and India. Mr. Wilson has justly observed in his *Investors* that 'now-a-days many kinds of crime have increased in India whose cause is to be found mainly in the scarcity of food. Dacoity and Thagi which had once become extinct in India, have again become frequent. If the price of grains fall down so as to be within the reach of the indigent, the crimes would disappear.'

It is not only theft and dacoity that are committed for want of food, but we find that in many cases political agitation is also kindled by the flame of hunger. When the young men after entering into the world do not find any means of their livelihood, they are forced to associate themselves with crimes relating to the State. Want of religious instruction and then hunger; cannot these two pervert the minds of ill-bred young men? The rulers and the ruled should unite to make such arrangements as would relieve the sufferings of the poor due to want of food.

VI.—Miscellaneous.

Alpanch, Feb. 16th, 1909.

The Alipur Court tragedy.

40. In giving a detailed account of the fatal attack on Babu Ashutosh Biswas, the *Alpanch* [Bankipore] of the 16th February indignantly denounces the perpetrator of the heinous crime as a dastardly fellow, who gave no notice to his victim of the

attack. True heroism, according to the paper, lies in calmly and humbly submitting to the tyranny of the government and adopting only constitutional means to acquire the just rights from it. The surest way to vanquish a refractory member of any society is to bring social pressure to bear upon him. Using violent means is laying the axe at one's own feet.

The paper concludes with the observation that the merciful dealing of the Government towards the Bengalis has greatly disturbed the tranquility of its well-wishers, and that if the same is allowed to continue, there will be no hope of the abatement of the present anarchy. When a number of the mischievous have carried their black art to such a point, it is advisable on the part of the Government to send their ringleaders to work in the Andamans; any further leniency of the Government will be interpreted by the wicked as a sign of fear.

The murder of Babu Ashutosh Biswas at Alipur.

41. Referring to the murder of Babu Ashutosh Biswas, the late Public Prosecutor of the 24-Parganas, the *Nihar* [Contai] of the 16th February writes:— NIHAR, Feb. 16th, 1909.

It was very horrible that Babu Ashutosh was murdered by a boy of eighteen or nineteen in a crowded Police Court in broad day light. There is no crime in the world more heinous than murder. The sacred land of India is being polluted by crime that were foreign to it. May God save the country from this deep sin.

Murder of Babu Ashutosh Biswas.

42. Referring to the murder of Babu Ashutosh Biswas, the *Hitvarta* [Calcutta] of the 18th February observes that the sooner the miscreants are punished the better, for no one would like that innocent lives should be sacrificed with those who are guilty. Ashu Babu was very popular here, and the journal was under special obligations to him. HITVARTA, Feb. 18th, 1909.

The Alipur Court murder.

43. The *Star of India* [Arrah] of the 19th February has the following on the murder of the Public Prosecutor of the Alipur Court :— STAR OF INDIA, Feb. 19th 1909.

The murder of Babu Ashutosh Biswas has brought about a strange sort of convulsion in the country. It has horrified the people, and has become a common topic of the day with the educated community. Surely, all the well-wishers of the country express their grief at the ghastly occurrence and look at it with abhorence. It is only the feigned well-wishers who express their satisfaction at it. The murder of a lawyer merely because he conducted a case against the offenders gives rise to a keen sense of indignation. If such a sad catastrophe is allowed to recur any more, it would obliterate the very name of the lawyers from the page of existence. Law is but a profession, and a lawyer must work for one of the two contending parties. Ashu Babu had merely followed the dictates of his conscience in siding with the Government because he was a Crown Prosecutor. What do the anarchists then mean by this sort of bloody violence ? Perhaps, they aim at intimidating the Government and becoming the master of the country ! A downright foolishness ! We thank God that the contagion is limited only to a small circle (of the people), and the general public is yet unmoved in its loyalty. But mere passive loyalty is not enough ; the public should co-operate with the Government in uprooting the evil from the country.

The late Babu Ashutosh Biswas.

44. Referring to the murder of Babu Ashutosh Biswas, the *Basumati* [Calcutta] of the 20th February writes :— BASUMATI, Feb. 20th 1909.

The violent death of Babu Ashutosh Biswas has cast a gloom not only over the city of Calcutta, but throughout Bengal. The disgust and indignation felt at the foul murder have overpowered the feeling of sorrow. The terrible thirst for blood which is visible in Bengal is foreign to the essentially spiritual soil of India. Murder, secret assassination and dire revenge are not sanctioned either by the Hindu religion or by Aryan morals. It is a European scourge that has invaded India. It must be eradicated. The *Indian Daily News* truly remarks :—

The work of the Anarchists is no longer a result of anti-racial venom only, but directed also against all who love social order, and the gradual progress and prosperity of the country. It is probable that the deed is deliberately committed at the present time, so as to prejudice the progress of the Reforms Scheme and so jeopardise the newly awakening cordiality between

the Government and the people. The Anarchists are not in favour of reform; they welcome disorder and estrangement with an ulterior object. We hope that Lord Morley and Lord Minto will read the situation aright.

The advice which the *Indian Daily News* offers to the Government and the European community shows its farsightedness. We trust that this advice will not have been given in vain.

NIHAR, Feb. 16th, 1909.

Anarchaism in India.

45. The *Nihar* [Contai] of the 16th February writes:—

The great oppression and shameful practices that are now evident in India as a result of anarchism are matters engaging the attention of both the rulers and the ruled, and frightening them much. The men guilty of such acts are really the weeds of society, and are consequently the enemies of both the people and the Government that is responsible for the peace in the country. Therefore both the people and the Government should devise means for saving society from such unruly people.

These ideas are entirely new in India, and have come from the West as the result of imitation under the influence of which people often learn bad things from others, leaving out the good ones. Such people often give their terrible conduct a garb of patriotism and heroism, but they do not for a moment realise that the idea is an outcome of their distorted brains. The ideas of such people are just like those of the thieves and robbers who feel proud of their profession, thinking it an act of heroism and a proper mode of earning a livelihood. The unruly people and the robbers are both enemies to society; and as they ought to be expelled from the pale of society, the members of society, the people and the Government should work together to do so.

SANJIVANI, Feb. 18th, 1909.

The mistaken path in Indian politics.

46. It cannot be gainsaid, writes the *Sanjivani* [Calcutta] of the 18th February, that a new life and spirit have dawned on the Indians. If this spirit is to be considered god-sent, it must be nourished and maintained with great care and sanctity. No unrighteous act should pollute its path, and no amount of suffering should lead to its flagging. It is true that since the partition of Bengal, which was accomplished against the unanimous opinion of the inhabitants of the country, the Indians have been subjected to all sorts of persecution at the hands of the authorities; it is true that even lawful forms of agitation, such as holding of public meetings, etc., have been suppressed, yet it will not do to be impatient. Rome was not built in a day. The path of national advancement is very steep and difficult. Unrighteousness is hated both by God and man. Righteousness alone exalteth a nation. In this national struggle of ours let no one be led astray and lose the sympathy of man and the blessing of God. How can the nation atone for the murder of Babu Ashutosh Biswas and similar crimes? This country was at one time foremost in civilisation, culture, chivalry, heroism and spiritual advancement. We know not what sin has thrown it into the lowest depths of misery and indigence. But after centuries of darkness a ray of light has appeared on the Eastern horizon; through God's grace the desire for a new life has dawned on the Indian heart. Let us not kill this ray through impatience and unrighteousness. We pray those misdirected young men, who think that they can serve the country by vicious means, not to forsake the path of righteousness and court untimely death. They have before them an unbounded field of action. There are endless righteous ways in which the mother-country can be served. Let them preach the cult of *sawdeshi* throughout the country, establish new industries and factories, make efforts to raise the low, improve the condition of women, in short, make progress in every department of life. As regards the Government, it will get the whole-hearted support of all Indians in the work of punishing the offenders. But let it seek out and dispel the root-cause of the prevailing unrest, the cause which has led a number of impatient youths to lose the balance of their mind and court misfortune as fortune. No one ever conceived that Nihilists could be created in Bengal. Let the Government gauge the mental agony of the Bengalis at the partition of their country. Lord Morley's Reforms alone will not soothe the country. Let the partition be annulled. Let the deportees be released. Let those who have been imprisoned for having used strong language in political discussions be set free. Let the

course of repression be checked. It may be that we are crying in the wilderness. But we can confidently say that the country will not be pacified so long as all this is not done.

Trial of the homicide anarchist.

47. In giving an account of the trial of Charu Chandra Bose in the Alipur Sessions Court, the *Darus Sultanat* [Calcutta] of the 19th February observes that the murder of the Public Prosecutor of the 24-Parganas reveals the existence of a broad circle of the anarchists many of whom are still at large, and exhorts the leading Bengali gentlemen to do all they can in bringing the misguided fanatics in their society back to their senses, and prays Government to increase the number of efficient and skilful hands in the Detective branch who would get at the conspirators easily, to reward the constable, Sharif Khan, who secured the murderer and to make arrangements for protecting all those officers who are connected with the Alipur bomb case.

DARUS SULTANAT, Feb. 19th, 1909.

How to suppress anarchism in Bengal.

48. The *Hitavadi* [Calcutta] of the 19th February is unable to agree with the *Englishman* in thinking that more stringent repressive measures should be adopted to suppress anarchism in Bengal. A man who can commit anarchical crimes regardless of his own life, is not likely to be daunted by repression. The Anarchists must be a body composed of a few men quite separate from the general community. The Bengali community is therefore powerless to suppress them even by their united efforts. Yet the *Indian Daily News* says that the Bengalis ought to be able to suppress them. How can the Bengalis achieve success in the impracticable task?

HITAVADI, Feb. 19th, 1909.

How to suppress nihilism.

49. Referring to the murder of Babu Ashutosh Biswas, the *Howrah Hitaishi* [Howrah] of the 20th February says :—

HOWRAH HITAISHI, Feb. 20th, 1909.

Considering that there have occurred quite a number of similar cases within a very short time, that a number of young men have thrown off all fear and taken a vow of revenge, and that they have so long succeeded in evading the eagle eye of the police, the situation must be said to be seriously alarming, and one that requires serious thought and consideration. On the other hand, the police and the executive officers in the country remaining too much occupied with political offences and the hunt after political offenders, there has occurred a recrudescence of all sorts of crimes in the country. And this also is adding to the unrest of the public mind. In this state of things, it behoves both the Government and the people to take each other into confidence and act in unison at this perilous time, for without mutual help no real good can be done by either party in such a case. As for the offenders themselves, neither the repressive measures of the Government nor the disapprobation and censure of the people are of any avail against them. In fact, an exasperated fanatic cares neither for hard rule nor social blame. The authorities are, therefore, requested to take the people of the country into their confidence in the work of soothing down the burning brains of the misdirected youths, annul or amend the partition of Bengal which is the cause of all this mischief, show consideration to political prisoners, and forsake the policy of repression. Let the seed of loyalty be sown throughout the country. Let the obstacles which are being laid in the way of indigenous industry be gradually removed. Let the people enjoy freedom in the matter of expressing their opinions and representing their wants and grievances. Let such steps be taken as will secure the confidence of the people in constitutional agitation and in British justice and equity. If all this is done, mutual co-operation between the rulers and the ruled will not be difficult, and their mutual effort at suppressing nihilism will not be ineffectual.

Anarchy and its origin.

50. In an article headed "Poison in nectar," the *Hindi Bangavasi* [Calcutta] of the 22nd February refers to the abominable dealing of the anarchists which has of late attained its climax in the murder of Babu Ashutosh Biswas, and says that the catastrophe has led the people of Bengal to understand that the anarchist party is the enemy of the Government, of the society and of the public peace; that it possesses no sense of what is right and wrong; that it can cut short the life of anyone and every one without distinction; and that its sole aim is blood-spilling, which brings to it the highest satisfaction.

HINDI BANGAVASI, Feb. 22nd, 1909.

The paper then disclaims this brute-like blood-thirstiness of the anarchists as a foreign importation into the country and observes that it has been brought here from Europe by the ignorant young Indian students who went over to that continent with but a little knowledge of their own religion, and emphasises the necessity of making provision for imparting religious instruction to Hindu students in the schools and colleges as a sure method of counteracting the evil.

MARWARI, Feb. 17th, 1909.

Criticism of Sir Lee-Warner's past services.

51. In noticing the assault on Sir William Lee-Warner by one Kunja Lal Bhattacharya, the *Marwari* [Calcutta] of the 17th February says that during his tenure of office as Chief Secretary to the Government of Bombay, Sir Lee-Warner had, far from doing any work conducive to the good of the public, resorted to acts prejudicial to its interests. Even in his "Citizen of India" he has left no stone unturned in disparaging the Indians.

HITVARTA, Feb. 18th, 1909.

The *Bakr-Id* riots.

52. The *Hitvarta* [Calcutta] of the 18th February contains a contribution laying the blame for the *Bakr-Id* riots at the doors of the Muhammadans, who, it says, had no business to slaughter cows in or near public places, and regretting that the Musalmans being mostly Hindu converts and living side by side with the Hindu brethren in amity throughout the year, should be on a single day deliberately picking a quarrel with them by slaughtering cows in the public place to which alone the Hindus object.

HITVARTA, Feb. 18th, 1909.

Boycott of foreign sugar.

53. The *Hitvarta* [Calcutta] of the 18th February reproduces the article of the *Abhyudaya* of Allahabad on the boycott of foreign sugar.

BIR BHARAT, Feb. 21st, 1909.

The *swadeshi*.

54. In an article emphasising the difficulty of distinguishing the *swadeshi* articles from the *videshi* ones, the *Bir Bharat* [Calcutta] of the 21st February supports the practice of the export of the Indian articles, viz., jute, grains, cotton etc., on the ground that there is a commercial interdependence between the different countries which cannot be done away with without producing a deadlock in trade to the immense loss of the people. The paper then goes on to observe that the import of yarn in India has done some good to the weaving class; but if the yarn also had been manufactured here, the country would have secured to itself the entire profit in the trade of cloths. Considering the impoverished state of the country, the less the quantity of the articles exported the better. *Swadeshi* movement aims at keeping the produce of the country in the country itself. It is binding on the part of the Indians to help the growth of the *swadeshi* with their body, mind and wealth.

HITAVADI, Feb. 19th, 1909.

Distress and unrest.

55. The *Hitavadi* [Calcutta] of the 19th February says that in India unrest is intimately connected with distress. The English rulers of India have, it is said, given peace to the country and put an end to anarchy. Why then has famine, which is the result of war and anarchy, grown chronic in the country?

If the people are in distress, unrest must appear in the country and drive them mad. If distress be relieved, it would be easy to put down unrest. In the middle of the eighteenth century there was anarchy in the country. But the miseries which famine did not give rise to at that time have made their appearance at a time when the British Indian Empire has been firmly established and revolutions have disappeared from the land. This fact cannot be gainsaid. If in a country the people have no means of saving their lives and property, if they are unable to earn their living by honest work, unrest must come as an inevitable consequence, even if there be no political agitation.

BHARATMITRA Feb. 28th, 1909.

The awakening of the East.

56. In an article headed "Our new life," the *Bharat Mitra* [Calcutta] of the 28th February refers to the words of Rev. Andrews of Delhi about the "awakening" of which he saw some indications in India, and regrets that the awakening is hardly within reach yet, seeing how the Musalmans under the leadership of Mr. Amir Ali and others have already undertaken to wreck Lord Morley's Reform Scheme, and dilates on the extreme necessity of union among the different communities of India, every one of which is the offspring of the same Almighty God and united by common political interests.

Daily Hitavadi, Feb. 23rd, 1909.

57. Referring to the speech recently delivered by Principal Wann of the Scottish Churches College on "the signs of the times," in which among other things the lecturer said that India must belong to the Indians sooner or later, that Europeans should not think of showing "sympathy" and "kindness" to the Indians, for these terms imply pride and a sense of superiority, and that British hauteur and not British supremacy is responsible for all the mischief, the *Daily Hitavadi* [Calcutta] of the 23rd February observes:—

Principal Wann on "the signs of the times."

Plain words such as these we have not heard from the lips of an Englishman for a long time. The Revd. Mr. Wann has acquired mature experience about the people, the Government and the treatment of the people by the members of the ruling caste, and is therefore qualified to form a correct diagnosis of the malady and to prescribe the right remedy. We cannot expect a closer criticism of the present problem in India and a more generous proposal for its solution from a foreigner and fellow-countryman of the rulers. But will the countrymen of Mr. Wann listen to his wholesome counsel?

Nayak, Feb. 23rd, 1909.

58. Referring to the speech recently delivered by Principal Wann of the Scottish Churches College, Calcutta, the *Nayak* [Calcutta] of the 23rd February writes:—

Principal Wann's speech.

The Revd. Mr. Wann has uttered a few simple words, and has thereby captivated our soul. There are some high-souled men among the English like Mr. Wann who entertain such noble sentiments. The *kala admis* are a conquered and subjugated people, and are like the cat driven to the wall. If even the cat be continually poked by its master, it will show its teeth and snarl. Hence has arisen all the trouble. Mr. Wann's utterances are intended for the good of his countrymen. If his advice be followed, it is the English who will profit thereby.

Bharat Mitra, Feb. 20th, 1909.

59. Referring to Mr. Gokhale's speech at the anniversary meeting of the Temperance Committee at Poona, asking Government to put a stop to the sale of liquor, the *Bharat Mitra* [Calcutta] of the 20th February asks if there is any likelihood of Government listening to Mr. Gokhale's request. Mr. Tilak, says the paper, had once taken up the task of dissuading the people from purchasing wine, but had only to meet with insult at the hands of the Government officials. What can be expected (from the Government) under these circumstances?

The Poona Temperance Committee.

Howrah Hitaishi, Feb. 20th, 1909.

60. Commenting upon the sentence passed upon Kunja Lall Bhattacharyya, who was charged with having assaulted Sir William Lee-Warner, the *Howrah Hitaishi* [Howrah] of the 20th February writes:—

Administration of justice in England and India compared.

Counsel for the prosecution tried his best to persuade the trying Magistrate into the belief that the case was a very serious one, but the Magistrate did not listen to such arguments. If the incident had taken place in this country instead of in England, the accused could not have got off so easily, but would surely have been sent to jail. But in England the Magistrate tries a case with strict impartiality without taking into consideration the official position of the complainant. This case furnishes a strong proof that the same offence is punished differently in England and in India.

Basumati, Feb. 20th, 1909.

61. Referring to the observation recently made by Nawab Saiyed Hossein Bilgrami, that the Eurasian community in India has not received that amount of attention from the European community to which they are entitled, and that an adequate provision for their education has not been made, the *Basumati* [Calcutta] of the 20th February says:—

Nawab Saiyed Hossein Bilgrami on the Eurasian community.

The sympathy of the Nawab is indeed deserving of all praise. But it is a mystery why, all on a sudden, such a mighty flow of that commodity has issued from his heart. As regards education, every community in India has the same grievances. The Nawab may plead ignorance of the Hindu community. But is he ignorant of the educational needs of his own community? Is he not aware that the extreme poverty of the Musalmans prevents them from educating their sons? What the Nawab says is far from being true. It is not true that the European community is not doing its duty

by the Eurasian community. Lord Curzon was a great patron of the Eurasians. Though the proposal of raising a Eurasian regiment failed from unavoidable circumstances, yet Lord Curzon provided employment for the Eurasians in the Railway and other departments. How then can it be said that Government is indifferent to the interests of the Eurasians? On the contrary, the undue favouritism towards them has been a subject of bitter complaint by other communities in India.

In the concluding portion of his letter, the Nawab has made a wise suggestion to the Eurasians. He says that the Eurasians will gain little by holding aloof from the Indian communities, and that they should unite and make common cause with them. The Eurasians would profit greatly if they acted according to this advice. Dr. Wallace of Calcutta tried his best to secure separate rights for the Eurasians, but failed. He and a few others from Madras at last joined the Congress. If the Eurasian community would give up their attempt to shine in borrowed feathers and join the Indians, then, and then only, can they expect to obtain the success they long for. They ought to be able to see that their interests are identical with those of the Indians. If they follow the vicious teachings of the *Englishman*, no amount of official favour will be able to save them from their imminent danger.

BIHAR BANDHU, Feb. 20th, 1909.

The Madras Congress.

62. The *Bihar Bandhu* [Bankipore] of the 20th February has reverted to the subject of the Madras Congress, and has attempted to show by quotations from the previous remarks of Babu Ananda Mohan Basu, Mr. Dadabhoy Naoroji and Dr. Rashbihari Ghose, how they have retracted their previous statements about boycott, etc., being cowed down by the repressive policy of the Government, and subscribing themselves to the creed-doctrine formulated at the Allahabad Convention, they have converted the Congress into a plaything of the Babus, trampling down public opinion and national interests under foot.

BASUMATI, Feb. 20th, 1909.

Sir John Hewett's kindness to an Indian woman.

63. The *Basumati* [Calcutta] of the 20th February mentions a case in which Sir John Hewett, the Lieutenant-Governor of the United Provinces, rewarded a poor Indian woman with Rs. 500 in recognition of her voluntary services in dressing a wound on His Honour's head caused by a fall from his cycle which was knocked down by a two-wheeled carriage, and remarks that Sir John has won the heart of the Indians by his foresight, generosity, sympathy with the people, and liberal views in politics, and is glad to find an evidence of His Honour's nobleness of mind in this insignificant incident. The writer concludes as follows:—

Now-a-days examples of such kindness and nobleness of mind are very rare. The passing of thousands of laws may be fruitless, but such nobleness of mind cannot be without its effect. Governors like Sir John Hewett are entitled to praise.

HINDI BANGAVASI, Feb. 22nd, 1909.

The smuggling of arms.

64. Referring to the *Englishman's* remark that the Afghan traders are more to blame in smuggling arms into their country, the *Hindi Bangavasi* [Calcutta] of the 22nd February exclaims: "But, the foreign traders? Direct attention towards (your) home also!"

URIYA PAPERS.

URIYA AND NAVASAMVAD, Jan. 6th, 1909.

Babu Balmukunda Kanungo congratulated.

65. The *Uriya and Navasamvad* [Balasore] of the 6th January congratulates Babu Balmukunda Kanungo on his receiving a sum of Rs. 2,269-7-9 from Government towards the expenses of the defamation case which he had brought against Pandit Govinda Rath, and observes that the case failed on some technical grounds.

URIYA AND NAVVASAMAD, Jan. 6th, 1909.

Bestowal of titles on two distinguished persons in Orissa approved.

66. The *Uriya and Navasamvad* [Balasore] of the 6th January approves of the bestowal of the title of "Rai Bahadur" on Babu Purna Chandra Maulik, the Subdivisional Officer of Jajpur, and of that of Mahamahopadhyaya on Pandit Sadasib Misra, both of whom have fully deserved the distinctions conferred on them. May they live long in peace and prosperity.

67. The *Uriya and Navasamvad* [Balasore] of the 6th January states that the price of rice is rising in Balasore, and that this is due to the export of that important article of food.

Price of rice rising in Balasore.

URIYA AND NAVASAMVAD, Jan. 6th, 1909.

68. The *Uriya and Navasamvad* [Balasore] of the 6th January is of opinion that the Utkal Union Conference only looks to the interests of the Uriyas and not to those of the domiciled Bengalis. The editor therefore advises the latter to organise a Conference of their own, and to lay their grievances before the Government independently of the Utkal Union Conference.

The domiciled Bengalis in Orissa need a Conference of their own.

URIYA AND NAVASAMVAD, Jan. 6th, 1909.

69. The Secretary of the Utkal Union Conference having proposed to grant a scholarship of Rs. 15 per month for the benefit of the Uriya student who would prosecute studies in the Engineering College at Sibpur or Rurki, provided Government grants a scholarship of Rs. 25 per month, the *Uriya and Navasamvad* [Balasore] of the 6th January observes that Government should take kindly to the proposal, as there are no Uriyas in the higher grades of the Public Works Department.

A proposed scholarship to encourage Engineering studies among the Uriyas.

URIYA AND NAVASAMVAD, Jan. 6th, 1909.

70. The *Samvad Vahika* [Balasore] of the 7th January observes that a great deal depends on the way in which effect will be given to the reforms proposed by Lord Morley, for the Local Self-Government measure of Lord Ripon did not work well, because the Executives did not wish success to it.

The way the coming reforms are to be worked out.

SAMVAD VAHIKA, Jan. 7th, 1909.

71. The *Samvad Vahika* [Balasore] of the 7th January observes that the Criminal Law Amendment Act fails in two particulars. The definition of the word *Samiti* is not clear; consequently the police may declare any *Samiti* as unlawful. The admission of the deposition of a witness, whether dead or living, in the absence of the accussed, is a huge blunder. These two defects should be eliminated from the body of the law.

Defects in the Criminal Law Amendment Act.

SAMVAD VAHIKA, Jan. 7th, 1909.

72. Referring to the Calcutta *Englishman* in connection with the coming Reforms, the *Samvad Vahika* [Balasore] of the 7th January observes that the new scheme has dealt a hard blow to the intellect of the editor, who being incapable of collecting his thoughts, is found to be in want of good sense.

The Calcutta *Englishman* on the coming Reforms.

SAMVAD VAHIKA, Jan. 7th, 1909.

73. The *Samvad Vahika* [Balasore] of the 7th January states that a house was burnt down to ashes in Jajpur.

A fire in Jajpur.

SAMVAD VAHIKA, Jan. 7th, 1909.

74. The *Samvad Vahika* [Balasore] of the 7th January is of opinion that the Civil Surgeon of Puri should examine the diet that is given to the inmates of the Leper Asylum in Puri, and publish his opinion for the information of the public.

The diet in the Leper Asylum, Puri.

SAMVAD VAHIKA, Jan. 7th, 1909.

75. The *Nilachal Samachar* [Puri] of the 8th January gives the purport of the coming Reforms as outlined by Lord Morley in Parliament, and thanks Government for its good intentions.

The coming Reforms.

NILACHAL SAMACHAR, Jan. 8th, 1909.

76. The *Nilachal Samachar* [Puri] of the 8th January states that a gang of dacoits is known to exist in village Alanda, in the Puri district, and that their movements will be known if a clever officer like Peary Babu were deputed to watch their proceedings. It is said that the gang resembles the one that was recently punished in Satyabadi.

A gang of dacoits in Puri.

NILACHAL SAMACHAR, Jan. 8th, 1909.

77. The *Nilachal Samachar* [Puri] of the 8th January states that many famished Mahrattas are seen begging alms in Goomsar, in Ganjam. The sight is a pitiable one to look at.

Famished Mahrattas in Goomsar.

NILACHAL SAMACHAR, Jan. 8th, 1909.

78. The *Nilachal Samachar* [Puri] of the 8th January states that the houses in Barapali, in Kerada in the Kanika Estate, were burnt to ashes by fire, and that the loss suffered by the residents of the village is great.

Fire in Kanika.

NILACHAL SAMACHAR, Jan. 8th, 1909.

NILACHAL SAMACHAR, Jan. 8th, 1909.

A great fire in Puri.

79. The *Nilachal Samachar* [Puri] of the 8th January states that the Sadar Thana in Puri, with Sub-Inspectors' and Constables' quarters, was consumed by fire, whose origin it has been found difficult to find. Though the District Magistrate and the District Superintendent of Police tried their best to extinguish the fire, a great portion of the goods in the houses, including records, was burnt.

NILACHAL SAMACHAR, Jan. 8th, 1909.

The dead body of an Englishman found floating on the Chilka.

80. The *Nilachal Samachar* [Puri] of the 8th January states that the dead body of a young Englishman was found floating on the Chilka Lake at a place coming within the jurisdiction of Krishnaprasad outpost, that the dead body was sent to the Puri hospital for *post mortem* examination, and that the police is inquiring into the cause of this accident.

NILACHAL SAMACHAR, Jan. 8th, 1909.

Want of carts at Bhubaneswar causing great inconvenience to passengers.

81. The *Nilachal Samachar* [Puri] of the 8th January regrets to learn that the passengers bound for Bhubaneswar are put to the greatest inconvenience for want of carts to convey them and their luggage to the Bhubaneswar temple, which is situated at a distance of of about two miles from the railway station.

NILACHAL SAMACHAR, Jan. 8th, 1909.

A man-eater roaming in Bhubaneswar.

82. The *Nilachal Samachar* [Puri] of the 8th January states that a tiger pays stealthy visits to the Bhubaneswar town, and that, as a result, all the residents of the town are alarmed. A peasant named Gamang Samantra, who was guarding his ripe paddy-fields, was on the point of being devoured by the animal, when he was rescued by the timely arrival of his friends.

SAMBALPUR HITAISHINI, Jan. 9th, 1909.

Reception of the Bamra Chief by his people.

83. The *Sambalpur Hitaishini* [Bamra] of the 9th January gives an account of the grand reception which the officials and non-officials of the Bamra State accorded to the Chief of that State on his return to Bamra, after a tour through India extending over several weeks. The welcome was in the right royal fashion, and was very loyal to all intents and purposes.

UTKALVARTA, Jan. 9th, 1909.

The necessity of a bridge in Barua, in Jajpur.

84. The *Utkalvarta* [Calcutta] of the 9th January states that a bridge is very necessary on the canal at Baisriya, in pargana Barua, in the Jajpur subdivision of the Cuttack district, as the old timber bridge, which was at that place, gave way or was abandoned. The construction of a bridge will no doubt give relief to the residents of Baliapal, Baisriya, Sarangpur, Barikpara, Talpatna, Chatuamari, Ezada and other neighbouring villages. The attention of the Cuttack District Board is drawn to the matter at once.

UTKALVARTA, Jan. 9th, 1909.

The latrine-rate a cause of uneasiness in Kendrapara.

85. The *Utkalvarta* [Calcutta] of the 9th January states that the imposition of a latrine-rate in the Kendrapara Municipality is causing great uneasiness among the poorer classes of the rate-payers.

UTKALVARTA, Jan. 9th, 1909.

The price of rice in Kanika.

86. The *Utkalvarta* [Calcutta] of the 9th January states that rice sells at 11 seers and paddy at 28 seers per rupee in Kanika.

UTKALVARTA, Jan. 8th, 1909.

The price of rice in Balasore.

87. The *Utkalvarta* [Calcutta] of the 9th January states that rice sells at Rs. 3-6 and paddy at Rs. 2-1 per maund in Balasore.

UTKALVARTA, Jan. 9th, 1909.

Price of rice in Bhadrak.

88. The *Utkalvarta* [Calcutta] of the 9th January states that rice sells at 10 seers and paddy at 25 seers per rupee in the Bhadrak subdivision of the Balasore district.

UTKALVARTA, Jan. 9th, 1909.

Accidents.

89. The *Utkalvarta* [Calcutta] of the 9th January regrets to state that a boy aged 5 years, belonging to Sisania Mahasara in Cuttack, was burnt alive as he was playing near a furnace, where his clothes caught fire, and that a girl aged 12 years belonging to the Balasore town, was drowned in the Mirzapur tank in that town where she was bathing.

UTKALVARTA, Jan. 9th, 1909.

Public health in Bamra.

90. The *Utkalvarta* [Calcutta] of the 9th January states that small-pox has made its appearance in Kochinda, in the Bamra State.

91. The *Utkaldipika* [Cuttack] of the 9th January observes that the gracious order of His Majesty the King-Emperor, granting a week's pay as bonus to all Government officers drawing salaries less than Rs. 50 per month, immediately after the publication of His Majesty's Message to the Princes and people of India, has evoked loyalty and good feelings in the minds of His Majesty's servants, which must be looked upon as very valuable at the present state of affairs in India. The bonus has also given great relief to many poor servants of His Majesty, who are on the point of starvation owing to the high price of rice.

A gracious order of His Majesty, the King-Emperor appreciated.

UTKALDIPIKA, Jan. 9th, 1909.

92. The *Utkaldipika* [Cuttack] of the 9th January observes that the nine gentlemen deported from Bengal should be at once put on their trial and that the charges, if there are any, brought against them should be at once drawn up and substantiated, for the people, who are in the dark, are beginning to doubt the motives of Government.

The nine deported gentlemen of Bengal.

UTKALDIPIKA, Jan. 9th, 1909.

93. Referring to the New Year's Honour's List, the *Utkaldipika* [Cuttack] of the 9th January is satisfied that really deserving men have received titles. The writer however regrets that the proprietor of Kanika, who is noted for his liberality and patriotism, has been somehow left out of sight.

The New Year's Honour's List.

UTKALDIPIKA, Jan. 9th, 1909.

94. The *Utkaldipika* [Cuttack] of the 9th January fully sympathises with the memorial, which the leaders of Bengal presented to His Excellency the Viceroy, thanking His Excellency and the Secretary of State for their goodness and statesmanship in recommending a reformed constitution for the Indians.

The Viceroy and the Secretary of State for India thanked.

UTKALDIPIKA, Jan. 9th, 1909.

95. The *Utkaldipika* [Cuttack] of the 9th January states that coarse rice sells at 10 seers and fine rice at 8 seers per rupee in Cuttack, and apprehends that the prices will rise soon, as rice-merchants are busy in exporting that important article of food.

Price of rice in Cuttack.

UTKALDIPIKA, Jan. 9th, 1909.

96. The *Utkaldipika* [Cuttack] of the 9th January states that rice sells at 8 seers per rupee at Puri.

Price of rice in Puri.

UTKALDIPIKA Jan. 9th, 1909.

97. The *Utkaldipika* [Cuttack] of the 9th January states that the tiger-scare in Balarampur has been so great as to prevent people from going out freely in day-time. Already 21 persons have lost their lives. There were about 25 licensed guns in the State, but they have been all taken away by the authorities.

Many persons killed by tigers in Balarampur.

UTKALDIPIKA, Jan. 9th, 1909.

98. In giving an account of the proceedings of the last Indian National Congress held at Madras, the *Utkaldipika* [Cuttack] of the 9th January points out that Sir Arthur Lawley, the Governor of Madras, did well by expressing his sympathy towards the Congress, and by being present in a meeting of the Industrial Branch of the Congress.

The Indian National Congress and Sir Arthur Lawley.

UTKALDIPIKA, Jan. 9th 1909.

99. The *Utkaldipika* [Cuttack] of the 9th January states that the National Medical College, recently established at Calcutta, will remove a great want of the country, and that the lectures on Hindu medicines, which it has organised, will popularise the old Hindu system by placing medicines within the reach of the poor people at a small cost. The writer exhorts the gentry and nobility of Bengal to patronise the institution in every way.

The National Medical College at Calcutta.

UTKALDIPIKA, Jan. 9th, 1909.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 27th February, 1909.

B. S Press—27-2-1909—636X—101—J. A. M.

[CONFIDENTIAL.]

No. 9 of 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 27th February 1909.

CONTENTS.

Page.

I.—FOREIGN POLITICS.

Nil.

II.—HOME ADMINISTRATION.

(a)—*Police*—

Punitive police on the Eastern Bengal State Railway 59
Ditto, ditto ... *ib.*
Ditto, ditto ... *ib.*

(b)—*Working of the Courts*—

Anarchist trial 59

(c)—*Jails*—

Nil.

(d)—*Education*—

A ludicrous proposal 60

(e)—*Local Self-Government and Municipal Administration*—

Nil.

(f)—*Questions affecting the land*—

Nil.

Page.

(g)—*Railways and Communications, including Canals and Irrigation*—

Nil.

(h)—*General*—

Babu Bipin Chandra Pal and the reforms ... 60
A gem from Sir Edward Baker's utterances ... *ib.*

III.—LEGISLATION.

Nil.

IV.—NATIVE STATES.

Nil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

A crying necessity 61
True and honest Swadeshism and the newly started Industrial Union in Calcutta. *ib.*

VI.—MISCELLANEOUS.

The terrorist movement 61
Sir William Lee-Warner's assailant and the Indian students in England. 62
Revival of anarchism ... ... *ib.*

[CONFIDENTIAL] No. 2 of 1909.

REPORT (PART II)

OF

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 27th February 1909.

CONTENTS.

	Page.
I.—Foreign Politics.	
Nil.	
II.—Home Administration.	
(a)—Police—	
Railway line on the Eastern Bengal State Railway	59
Idem: dacoity ...	6.
Idem: ditto ...	61.
(b)—Working of the Courts—	
Juvenile trial	59
(c)—Jails—	
Nil.	
(d)—Education—	
A business project	60
(e)—Local Self-Government and Municipal Administration—	
Nil.	
(f)—Sanitary and Medical Administration—	
Nil.	
III.—Land Administration.	
Nil.	
IV.—Forest Matters.	
Nil.	
V.—Miscellaneous.	
The terrorist movement	61
Sir William Lee-Warner's assailant and the Indian students in England.	62
Arrival of anarchists	63
A crying necessity	61
Land and Income Swadeshism and the newly started Imperial Union in Calcutta.	62.

II.—Home Administration.

(a)—Police.

Punitive Police on the Eastern Bengal State Railway.

132. The *Bengalee* deeply regrets that the Government should have decided to station punitive police constables on either side of the Eastern Bengal State Railway line between Calcutta and Barrackpore and to levy the cost of such police on the inhabitants within a distance of one mile of the line on each side. The people of the locality had nothing to do with the recent outrages on passing trains. If they have not been able to help the authorities, it is because they do not know what they can do. Strongly as the community condemn the outrages, they are equally emphatic in their condemnation of measures which do not touch the guilty parties at all but affect only the innocent. Bengalee, 18th Feb. 1909.

133. *Anent* the proposal to station punitive police along the Eastern Bengal State Railway line between Sealdah and Barrackpore, the *Telegraph* hopes that for the misdeeds and maniacal fury of a handful of miscreants, the unnecessary burden and annoyance of a punitive police force will not be placed on innocent and inoffensive people of the locality, who have no share or sympathy with these anarchical outrages. Indeed, they are unable to help the Government; for they have not even the faintest idea as to who the culprits are. For this are the law-abiding and peaceful people to be punished? Had the police shown greater and keener detective ability from the very moment of the first outrage such a series of heinous attempts would have been impossible. There is yet time to rectify the error, and the authorities, without committing one more blunder which is scarcely deemed to be the royal road to the restoration of contentment among the people, should adopt more congenial measures, such as those of ordering tactful and efficient detectives to the affected localities. The anarchic activities are, as it is now apparent, confined to a limited zone; and the measure suggested may, to all intents and purposes, prove successful. Telegraph, 20th Feb. 1909.

Ibid.

134. The *Bengalee* declares that the imposition of a special tax to defray the cost of stationing a punitive police force along the Eastern Bengal State Railway line from Sealdah to Barrackpore is a most inequitable proceeding and will cause very grave dissatisfaction among a peaceful and law-abiding population, who view with horror and detestation all outrages of an anarchical complexion. The inhabitants residing on either side of the railway line have had no part or share in the recent outrages. They know nothing about them and would gladly assist the authorities if they could. If they are to be taxed for the police force to be maintained with a view to preventing such outrages, they would regard it as a grievous piece of injustice done to them and would feel that they were being punished not for any fault of their own but for the incapacity of the police. Bengalee, 23rd Feb. 1909.

Ibid.

(b)—Working of the Courts.

The Anarchist trial.

135. The *Indian Mirror* states that the quickness with which the trial of Charu Chandra Bose has been finished is something on which every one concerned is to be heartily congratulated, as within less than a month the whole procedure of the law will have been carried out. The result is eminently satisfactory, and the journal wishes that all cases relating to the anarchist conspiracy had the chance of such a prompt despatch as has marked the present case. If the Alipore case had not dragged on till now, three of the recent murders would probably have been prevented. It is hoped that every possible precaution will be taken to ensure the safety of every one connected with the prosecution. It is obvious that this anarchist evil must be dealt with with exceptional vigour. Indian Mirror, 17th Feb. 1909.

(d)—*Education.*

BENGALEE, 21st Feb. 1909.

A ludicrous proposal.

136. The *Bengalee* is of opinion that no proposal could be more ludicrous than that recently made by a correspondent of the *Times*, to the effect that heads of colleges and institutions in England should only admit such Indian students as have certificates of respectability and loyalty from the heads of their districts. Few heads of colleges and institutions in England would care to act upon a suggestion so puerile and so demoralizing. The proposal would, according to the *Indian Daily News*, merely deflect the stream of students to some other country where there were no such restrictions and where a ticket of leave is not required. There is no more effective way of overcoming the indifference of the student community than that of adopting a conciliatory policy calculated to increase their interest in the constitution.

(h)—*General.*

BENGALEE, 17th Feb. 1909.

Babu Bipin Chandra Pal and the Reforms.

137. The *Bengalee* does not know why Babu Bipin Chandra Pal should describe Lord Morley's reforms as political lollipops which his people do not want. What particular facilities Babu Bipin Chandra may have for gauging the sentiments of his people—now that he has been away for several months—is not very clear. But those who are on the spot know that Babu Bipin Chandra's view of the Reforms is not the view of his countrymen. They do not certainly think that the Reforms go far enough either absolutely or in the circumstances of the case: but they find no reason to doubt that they represent an honest effort towards the solution of the Indian problem. As such, the reforms have been welcomed by the whole country. It is only during the last month or so that a doubt has been expressed as to the possible success of the Reforms. The proposed modification of the principle of Electoral College, laid down by Lord Morley himself in his last despatch, will doubtless make the scheme far less useful than it would otherwise have been. But clearly it was not of this modification that Babu Bipin Chandra was thinking. To him the Reforms are quite unsubstantial—with or without the proposed modification. Strangely enough, Babu Bipin Chandra says in the same breath that the revolution he advocates is a peaceful revolution and that he deprecates lawless methods. Surely if peaceful revolution has any meaning, it can only land the people in "Self-Government within the Empire." Are they then to suppose that Babu Bipin Chandra does not believe that the proposed Reforms will lead even to this goal? The journal has itself said that though the Reforms do not represent a step *in* Self-Government, they do represent a step *towards* Self-Government, and in that view the people have warmly supported them.

AMRITA BAZAR PATRIKA, 18th Feb. 1909.

A gem from Sir Edward Baker's utterances.

138. The *Amrita Bazar Patrika* states that the Indian papers should profit by the opinion expressed by Sir Edward Baker to the effect that a little wholesome friction between two bodies would tend to the public advantage. A section of the Indian Press has been so demoralised by the repressive policy of Government that it has practically ceased to offer criticism upon its measures. Those, however, who oppose Government for opposition's sake are as mischievous as those who have nothing but fulsome praise for it, in season and out of season. In short, neither the official nor the popular party should be glad to hear that the relations between the Press and the Government are "excellent" in the sense that Sir Edward uses the expression. Those Indian papers which, by their injudicious praise of the members of Government, think that they please them, should remember the words of Sir C. C. Stevens, that they are only regarded as hypocrites for whom no Englishman can feel any respect. "The Indian Press", he says, "must, from the nature of things, be always in opposition." All that is wanted of the Indian papers is that "they shall discharge the duties of an opposition honestly and with moderation and that they shall refrain from malicious attacks." This is also the opinion of Sir Edward Baker.

V.—Prospects of the Crops and Condition of the People.

139. Referring to the scarcity of drinking water in district towns, the *Hindoo Patriot* says that Sir Edward Baker will leave a name in Bengal, which the people will cherish with regard, if during his administration of the province, His Honour would devise means for saving the people from periodical water famine. The road cess fund will be soon set free for its legitimate purposes and arrangements should therewith be made for excavation of big tanks in all places affected with water famine. Small municipalities ought also to be helped in this matter as most of them are too poor to pay for any big scheme of water-supply. The journal has good reason to hope that Bengal will see a new era in this respect during Sir Edward Baker's administration.

Hindoo Patriot, 20th Feb. 1909.

A crying necessity.

140. The *Indian Mirror* states that every one who is interested in the growth of genuine and honest Swadeshism must rejoice at the continued progress and increasing usefulness of the Association for the Advancement of Scientific and Industrial Education of Indians. The fact that the Association stands on a purely industrial basis is deserving of special mention. It has nothing to do with the recent militant phase of Swadeshism and receives but little support from those who have made themselves vocally prominent. Its watchword is peaceful progress and it is opposed to all methods which are calculated to foster jealousy and ill-will between the races or to introduce disorderly elements of any kind.

Indian Mirror, 23rd Feb. 1909.

True and honest Swadeshism and the newly started Industrial Union in Calcutta.

VI.—Miscellaneous.

141. The *Bengalee* writes:—

Bengalee, 17th Feb. 1909.

The Terrorist movement.

"If the mental attitude of the young men who have been guilty of crime in connection with the terrorist movement were known, it would possibly appear that they themselves attached less importance to the positive side of their work, than to its passive side; to the fact that they were removing men whom they regarded as obstacles to the advancement of the country than to the example of the suffering and the fate they brought upon themselves. And if we look at the actual result of their action, we find an explanation for this attitude. The country does not clearly find language sufficiently strong to condemn their crime. It does not, indeed, object to the law taking its course in regard to them, merely because their motive was a misguided love of country; but at the same time it is full of regret that men with the element of sacrifice so prominent in them should have chosen this particular course. In other words, what the country appreciates is sacrifice and suffering, not murderous violence. And if it is true that the Bengali has raised himself immensely in the estimation of the world during the last couple of years, we are inclined to look for the cause of such elevation not to the deeds of violence committed by individual Bengalis, but to the sufferings and sacrifices which the people in general have shown a heroic readiness to undergo. If, therefore, it is a question of convincing Englishmen of the passion for freedom in us, we may say they are already convinced or are soon going to be.

"But, it will be said, it will not do merely to convince the intelligence of Englishmen; what is necessary is to overcome their selfishness. That is to say, Englishmen must be convinced that the conceding of self-government to India is the best thing they can do in their own interest. Whether they cannot be so convinced in any other way than by methods of terrorism is a question we have often answered. It is at least clear that according to the terrorist himself, the best, if not the only, way to convince Englishmen is to make it obvious to them that their rule is impossible. If every individual officer of Government were in danger of losing his life, Government must realise the utter hopelessness of its position. This is at once the strength and the weakness of the terrorist position. If the terrorist could carry out his threat, government would clearly become impossible. But where has government been made impossible by terrorism? In no country in the world has terrorism been carried to further lengths than in Russia, and in Russia terrorism has not made government impossible. And the worst of it is that the terrorist,

by the very nature of his position, is an essentially destructive force. He aims at the destruction of a Government, but has necessarily no constructive mission. There are many reasons why terrorism has nowhere in the world become a great social force and has, as a rule, failed to secure the sympathy or support of thinkers or literary men of the very first order. At least one of them lies in the inability of the terrorist to offer anything in the way of a programme to the people. It is necessarily a secret movement, conceiving its plans in secret, maturing them in secret, and carrying them out, to all intents and purposes, in secret. The people at large cannot share in it and can know nothing of its workings. They are far more interested in the perpetuation of a settled Government, even if that Government falls short of their ideal, than in the success of the terrorist scheme which would leave them without a Government. That is why terrorism is no alternative to constitutional agitation. That it will not succeed seems certain; for it has nowhere succeeded in overthrowing a Government. But if it did succeed, it is ten to one that we should be landed in anarchy."

INDIAN MIRROR, 18th Feb. 1909.

Sir William Lee-Warner's assailant and the Indian students in England.

142. According to the *Indian Mirror* the case of the Bengali youth, Kunja Lall Bhattacharya, who has lately figured in the Bow Street Police Court, London, for an assault on Sir William Lee-Warner, has taken the Indian public by surprise. The incident is regarded as yet another strong and convincing proof of the evils attending the absence of proper control over Indian students in foreign countries. The fact that the prosecution of Bhattacharya was sanctioned by Lord Morley shows beyond the shadow of a doubt that the offence was one which could not be passed over. Ever since certain Extremist leaders arrived in England, there has been a deplorable change in the attitude of Indian students, and the journal warns the authorities of the serious danger involved in the sort of stuff that is being spouted forth by a certain class of writers and speakers in England at this moment.

INDIAN NATION, 22nd Feb. 1909.

Revival of Anarchism.

143. The *Indian Nation* regards the feeling of widespread indignation aroused by the assassination of Babu Ashutosh Biswas as being to some extent reassuring. All the newspapers of the country are unanimous in this respect, and in fact some measure of public agitation has been created against the recrudescence of the forces of anarchism. If stronger testimony were needed, the representative and influential character of the protest meeting held at the Town Hall affords overwhelming proof that the Bengali community does no longer intend to tolerate the existence of such a curse in their land. It was expected that this natural display of resentment would come sooner, but for some vague reasons the leaders of the people chose to express themselves in guarded terms. Of course, there have been loyal manifestoes by the dozen and deputations to the Viceroy had latterly become the order of the day. But the masses of the country and the educated classes remained for the most part indifferent, at least in outward action. From this, not wholly without reason, an impression was created that the generality of the people of Bengal secretly sympathised with these insane acts of lawlessness. The journal is glad therefore that the recent outburst of genuine indignation has effectively dispelled that idea, once and for ever. As long as that had not been done, both the Government and the people could not have helped feeling a sense of estrangement and coldness, due to the doubts which each held regarding the other. It now appeals to those popular leaders who in the past have successfully agitated for and established both *Swadeshi* and the boycott to inveigh with equal emphasis against the criminal propensities of misguided fanatics. If a tenth part of the agitation that was engineered against the partition of Bengal could be brought into play to eradicate the forces of disorder, the journal is confident that in a very short time the people shall be in a position to sing a joyful dirge over the last trace of Anarchism in Bengal.

OFFICE OF THE SPECIAL BRANCH,
41, PARK STREET,
The 27th February 1909.

G. C. DENHAM,
Spl. Asst. to the Deputy Inspr.-Genl. of Police, Crime and Railways, Bengal.

B. S. Press—27-2-1909—532X—99—R. N. B.